The End of Chosenness Without Christ: Israel's Rejection, Gaza's Judgment, the Unfulfilled Covenant, and the Confusion of Trump

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This paper examines one of the most controversial theological and political questions of our time: What does it mean to be "chosen" by God after the coming of Jesus Christ? Drawing from Scripture, Christian theology, Jungian psychology, and current events—especially the Gaza conflict and political confusion surrounding Donald Trump—we argue that the concept of chosenness apart from Christ no longer offers spiritual legitimacy but instead serves as a vehicle of divine judgment. While the Jewish people remain historically beloved for the sake of their forefathers, their continued rejection of the divine Messiah voids the redemptive function of the Old Covenant. This failure to convert not only leads to spiritual blindness but has real-world consequences: the moral collapse in Gaza, the perpetuation of violence under a misunderstood religious identity, and the global confusion this fosters in Western political and religious leaders. In this context, we call for clarity: there is no second path to salvation. The only covenant left standing is the one sealed in the blood of Jesus Christ. Anything else is disobedience dressed in religious memory.

Keywords: Christ, Chosenness, Israel, Gaza, Covenant, Judaism, Christianity, Carl Jung, Messiah, Trump, Romans 11, Hebrews, Salvation, Theology, War, Prophecy, Moral Collapse, Psychology, New Covenant, Repentance. A collaboration with GPT-4o. CC4.0.

Abstract

This paper argues that with the coming of Jesus Christ—the divine Messiah—the covenant between God and the Jewish people lost its redemptive function unless fulfilled through faith in Him. While the Jewish people remain historically and prophetically significant, their continued rejection of Christ has turned the notion of chosenness into a channel of divine judgment rather than a conduit of blessing. What once was a sacred appointment has, without the Messiah, become a witness to God's holiness through the consequences of disobedience.

We trace this theological shift from the Old Testament covenant to its fulfillment and closure in the New Testament, particularly as interpreted by Paul in Romans 9–11. We also draw from Carl Jung's psycho-spiritual insights to illuminate the deep psychological burden of "chosenness" unredeemed—how a rejected Messiah haunts the identity of a people who were meant to carry the light of the world. Jung's archetype of the divided self parallels Israel's collective crisis: bearing the unbearable tension of being chosen but unfulfilled.

This paper confronts the modern consequences of that rejection, especially in light of the Gaza catastrophe. The violence, destruction, and moral collapse on display are not only political events but theological symptoms—symptoms of a covenant no longer empowered by the Spirit of God because it has denied the Christ who fulfilled it. Israel, once meant to be a light to the nations, now acts in darkness when it disregards the Prince of Peace.

Furthermore, the paper addresses the confusion of modern Christian political figures—especially Donald Trump—who invoke God and Israel while demonstrating no theological depth or discernment. Trump's contradictory stance on war and peace, his uncritical support for the Israeli state, and his lack of understanding about the distinction between the historical Israel and the spiritual Israel (the Church) reveal a dangerous confusion at the highest levels of influence. This is not just political chaos—it is spiritual blindness masquerading as strength.

We conclude that there is no second covenant, no parallel promise, no alternate Messiah. The only path forward—for Jew and Gentile, for Israel and America, for Gaza and the West—is humble submission to the lordship of Jesus Christ. Chosenness without Christ leads to confusion, collapse, and judgment. Chosenness in Christ, however, becomes a new creation, reconciled and redeemed.

I. Introduction

For millennia, the idea of Jewish *chosenness* has shaped not only the theological self-understanding of the Jewish people but also the broader moral imagination of Western civilization. Rooted in the Hebrew Scriptures, the concept begins with God's call to Abraham and extends through the formation of Israel as a covenant nation—entrusted with the Law, the prophets, the promises, and the very presence of God in the Temple. This chosenness was never arbitrary; it carried both privilege and immense responsibility. Israel was called to be a light to the nations, a priestly people through whom the knowledge and justice of God would be revealed to the world.

From a Christian perspective, however, this chosenness always pointed forward to a fulfillment that transcended national identity. The Christian claim is that Jesus of Nazareth is the promised Messiah—not merely a teacher or a reformer, but the incarnate Son of God, the Lamb who takes away the sin of the world. In Christ, the Law finds its telos, the sacrificial system its completion, and the kingdom of God its true King. The covenant, in this light, was not discarded but fulfilled—brought to its perfection in the person and work of Jesus. As such, the old has passed away; the new has come (2 Corinthians 5:17).

This paper makes a direct and difficult claim: that after the coming of Christ, chosenness apart from Him becomes not a blessing, but a judgment. What was once a divine appointment becomes, without its fulfillment, a spiritual exposure—a condition of continued rebellion under the illusion of favor. This is not a rejection of the Jewish people as a race or culture; it is a sober theological

affirmation rooted in the New Testament: “There is no other name under heaven given to mankind by which we must be saved” (Acts 4:12). Chosenness without Christ is not neutral—it is theologically inverted.

Our exploration unfolds through a threefold integration of perspectives:

- Theologically, we examine Scripture’s own internal logic—from Genesis through Romans and Hebrews—to show the irreversible pivot from Old Covenant to New.
- Psychologically, we draw on the insights of Carl Jung to understand the spiritual trauma and internal fragmentation that accompany a chosen identity unfulfilled.
- Politically, we consider the current state of Israel—particularly in relation to the Gaza conflict—and the confused Christian support for Israeli power as signs of moral collapse and spiritual blindness.

In the chapters that follow, we will argue that the historical Jewish rejection of Jesus Christ is not merely an unfortunate event but a spiritually determinative one. It leads to consequences visible both in Scripture and in the world today. While the call to repentance remains open, the longer it is refused, the deeper the judgment becomes—not only for Israel, but also for those who enable its errors without discernment. At the heart of it all lies the Person of Jesus Christ—whose acceptance or rejection remains the dividing line between covenantal fulfillment and divine exposure.

II. The Fulfillment and Obsolescence of the Old Covenant

The Old Covenant, established between God and Israel at Sinai, formed the backbone of Jewish religious identity for centuries. This covenant was mediated through the Law (Torah), enforced and enacted through the sacrificial system, overseen by a hereditary priesthood, and centered on the Temple in Jerusalem. Together, these elements created a comprehensive structure of divine-human relationship—one grounded in obedience, ritual, and atonement. But from the

beginning, the Law itself hinted at its own incompleteness. It could diagnose sin but not permanently remove it; it could purify the flesh but not cleanse the conscience.

In Christian theology, these institutions are understood not as permanent structures but as *types* or *shadows*—divinely instituted symbols that pointed forward to their fulfillment in Jesus Christ. The sacrifices of bulls and goats could never fully take away sin (Hebrews 10:4); the priesthood of Aaron was itself a signpost pointing to a better priest who would offer a once-for-all sacrifice. The Temple was not the final dwelling of God but a temporary structure awaiting the arrival of the true and eternal tabernacle. When Christ came, He declared, "Destroy this temple, and in three days I will raise it up," speaking of His body (John 2:19–21). In doing so, He marked the end of the old order and the beginning of the new.

The Epistle to the Hebrews, particularly chapters 8 through 10, speaks directly and unequivocally to this transition. Hebrews 8:13 states, "In speaking of a new covenant, He makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away." The entire argument of Hebrews is that the old covenant has been *surpassed* by something superior—not merely modified or improved, but fulfilled and rendered unnecessary. The new covenant, prophesied in Jeremiah 31 and realized in Christ, is written on hearts, not stone. It is mediated by the blood of the eternal High Priest, not by the continual shedding of animal blood.

This theological fulfillment carries a critical implication: rejection of Christ does not preserve the Old Covenant—it nullifies it. Once the substance arrives, the shadow loses all significance. To continue practicing the Law, sacrifices, or temple rituals after Christ is not a valid form of worship; it is a return to what was always provisional, now emptied of meaning. Jesus Himself warned of this transition when He wept over Jerusalem, prophesying the destruction of the Temple—a warning fulfilled in 70 AD, an unmistakable historical marker that the old age had come to an end.

For those who reject Christ yet claim faithfulness to the covenant, the tragic reality is this: the covenant has already moved on. God's redemptive work is no longer located in ritual, geography, or ethnicity—it is found solely in union with Christ. Without Him, there is no priest, no sacrifice, no temple, and no mediator. To stand in the name of the Law while rejecting the Law's fulfillment is to sever oneself from the very God the Law revealed.

Thus, the Old Covenant is not preserved in Judaism today—it is suspended in disobedience, a framework emptied of its redemptive core. What remains is not the continuation of chosenness, but the haunting echo of a promise fulfilled and refused.

III. The Divine Messiah vs. the Jewish Expectation

At the heart of the division between Judaism and Christianity lies a profound disagreement over the identity, nature, and mission of the Messiah. The Jewish expectation, formed over centuries of scriptural interpretation and national struggle, envisioned a Messiah who would arise as a political and military leader—one anointed by God to restore Israel's sovereignty, defeat her enemies, and reestablish the Davidic kingdom in earthly, visible glory. This expectation was deeply rooted in passages like Isaiah 11, Jeremiah 23, and Psalm 2, where the Messiah is portrayed as a conquering figure, wielding authority, bringing justice, and gathering the scattered people of Israel.

However, this expectation—understandable as it may be from a historical perspective—was fundamentally partial. It focused on national restoration but neglected the deeper issue of universal sin. It anticipated triumph but failed to account for the suffering servant of Isaiah 53, the pierced one of Zechariah 12, and the rejected cornerstone of Psalm 118. It looked for a throne in Jerusalem but not for a cross on Golgotha.

By contrast, the Christian view of the Messiah, revealed in the life, death, and resurrection of Jesus Christ, is that of a divine Savior who first came not to reign, but to redeem. Jesus did not arrive with armies but with compassion. He did not

destroy Rome but bore Rome's cruelty unto death. He fulfilled the Law not by wielding it against others, but by becoming its perfect embodiment—living righteously and dying sacrificially. He was not merely a man anointed by God; He was God incarnate, Immanuel—God with us.

This divergence was so stark, so unexpected, that even Jesus' own disciples struggled to understand it. Peter rebuked Jesus when He first predicted His death; the crowds hailed Him as King on Palm Sunday but abandoned Him by Friday. And yet, the resurrection validated the radical claim: that the Messiah had come not just to save Israel from Rome, but to save humanity from sin and death. Christ's divinity was not an add-on to Jewish messianism—it was the ultimate fulfillment of it. The Son of David had always also been the Son of God.

The Jewish expectation failed not because it was wrong to hope for redemption, but because it was unwilling to accept redemption on God's terms. By rejecting the divine Messiah, Judaism turned away from the very One in whom the covenant found its purpose and power. As Jesus said, "You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about Me, yet you refuse to come to Me that you may have life" (John 5:39–40).

Thus, there can be no valid covenantal future apart from Christ. The Law pointed to Him. The prophets spoke of Him. The sacrificial system foreshadowed His death. The Davidic kingship anticipated His reign. To cling to the symbols while denying their substance is to sever oneself from the very God those symbols were meant to reveal. It is not a different path to salvation—it is a path away from it.

Any claim of chosenness or covenant that does not culminate in the acceptance of Jesus Christ is, therefore, theologically vacated. It may persist culturally or politically, but spiritually, it is null. The divine Messiah has come. The only question is: Will He be received?

IV. Paul's Theology: Rejection, Grafting, and the Sole Covenant

In Romans 9–11, the Apostle Paul addresses one of the most complex and emotionally charged theological dilemmas of early Christianity: the widespread rejection of Jesus as the Messiah by the very people to whom the promises of God were first given. Paul, a Jew of the tribe of Benjamin, trained under the great rabbi Gamaliel, does not approach this subject with detachment. Instead, he writes with anguish: "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed…for the sake of my brothers, my kinsmen according to the flesh" (Romans 9:2–3).

Yet Paul is also uncompromising. His sorrow does not dilute his clarity. Israel's rejection of Christ has consequences—not merely emotional or social ones, but eternal. The promises of God, Paul affirms, have not failed—but they have taken a form Israel did not expect. The covenant was never simply about lineage or ritual. "Not all who are descended from Israel belong to Israel… it is not the children of the flesh who are children of God, but the children of the promise" (Romans 9:6–8). Election, Paul argues, is redefined around Christ.

In chapter 11, Paul turns to the metaphor of the olive tree—one of the most striking illustrations in all of Scripture. The cultivated tree represents the covenantal people of God. The natural branches, the ethnic Jews, were broken off because of unbelief. Wild olive shoots—Gentiles—were grafted in by faith. But this grafting is not cause for arrogance. "Do not be arrogant, but fear. For if God did not spare the natural branches, neither will He spare you" (Romans 11:20–21). Paul anticipates future mercy—a possible regrafting of Israel if they do not persist in unbelief. But the condition is clear: belief in Christ.

The point of the metaphor is not to establish two covenants or parallel tracks to God. Quite the opposite: there is only one tree, one root, one covenant. All people—Jew or Gentile—stand or fall before God on the same basis: faith in the Messiah. There is no spiritual advantage to being Jewish apart from Christ. Nor does Gentile inclusion mean replacement in a national sense; rather, both are now called to participate in the same body, the same salvation, through the same Lord.

Paul's argument demolishes any notion of *dual-covenant theology*—the idea, common in some modern theological circles, that Jews remain in covenant with God apart from belief in Jesus. Such a view finds no support in Scripture and contradicts the very structure of Paul's logic. If the old covenant were still saving, there would be no need for the gospel. Paul's missionary zeal—to Jew first and then to Gentile—would be unnecessary. And the cross of Christ would be rendered optional.

Instead, Paul insists that salvation is in Christ alone, by grace alone, through faith alone. The gospel does not cancel God's promises—it fulfills them, radically and unexpectedly, in a crucified and risen Messiah. Those promises now extend beyond bloodline, beyond Temple, beyond law—to all who call upon the name of the Lord.

Thus, Paul's theology is not only a response to the crisis of Jewish unbelief—it is the definitive theological statement that sets the boundaries of the new covenant. It confirms that the identity of God's people has shifted from an ethnic category to a spiritual one, centered entirely on union with Christ.

V. Carl Jung and the Psychological Burden of Rejected Chosenness

In his provocative and deeply unsettling work *Answer to Job*, Swiss psychiatrist Carl Jung addresses one of the oldest and most disturbing problems in Judeo-Christian theology: the apparent inconsistency in the character of God. How could a just and loving God allow a righteous man like Job to suffer so grievously? Jung's answer, while heterodox from a theological standpoint, is psychologically piercing. He proposes that Job's moral superiority in the story forces a transformation in the divine consciousness itself, compelling God to incarnate in Christ and share in human suffering. In Jung's view, God's confrontation with Job reveals a shadow side within the divine, a conflict that is projected onto the human world but must eventually be integrated.

While Jung does not focus explicitly on Israel's rejection of Christ, his archetypal insights provide a powerful lens for understanding the psychological and spiritual

condition of a people who were once the primary vessel of divine revelation, but who ultimately turned away from its culmination. In Jungian terms, Israel held the projection of divine election—the symbolic weight of being the bearer of God's identity in the world. When that divine destiny is thwarted or denied—when the Messiah is rejected—the projection does not simply disappear. It turns inward. The chosen identity, once ennobling, becomes burdensome and even toxic. What was once elevation becomes anxiety; what was once mission becomes trauma.

The psychological consequences of rejected chosenness are manifold. Without Christ, the suffering and contradictions that accompany divine calling remain unresolved. The Law accuses but offers no relief. History becomes an endless cycle of exile and return, persecution and resilience, yet with no final healing. In Jung's framework, this is a collective neurosis—a spiritual wound that festers because it cannot be integrated. Chosenness without fulfillment becomes a psychological burden, not a blessing.

This condition is not merely historical—it is visible in the modern world. In place of messianic hope, there is often messianic nationalism. In place of divine vocation, there is collective defensiveness. Jung observed that the deeper a society represses its shadows, the more those shadows manifest in destructive forms. For post-Christic Judaism, the shadow is the rejected Messiah. Without the crucified and risen Christ as the integrating center of chosenness, the identity that once served God's purposes risks becoming a closed system—defined more by what it resists than by what it embodies.

To be clear, Jung does not pathologize the Jewish people. Rather, he shows that great spiritual responsibilities always carry the risk of great psychological suffering. His insight is that divine-human dynamics, when denied their resolution, become intrapsychic tensions within individuals and cultures. The weight of having been chosen but not completed creates a pressure that will inevitably erupt—politically, emotionally, or violently—if not healed.

From a Christian theological standpoint, this integration occurs in Christ. He is the end of the Law, the fulfillment of prophecy, and the healing of the nations. Only in Him can the burden of chosenness be transformed into its true purpose:

reconciliation with God and the redemption of the world. Apart from Him, the archetype of divine election becomes a symbol of judgment rather than salvation.

Thus, Jung's analysis does not contradict Christian theology—it deepens it. It reveals the inner torment of chosenness without Christ: a wound that cannot close, a mission that cannot advance, and an identity trapped in its own symbol. Only the acceptance of the crucified God can transform the rejected vocation into a redemptive destiny.

VI. Gaza: The Collapse of Moral Witness

The modern Gaza conflict is not merely a geopolitical struggle—it is a spiritual and ethical crisis. With every airstrike and civilian death, the image of Israel as a beacon of divine chosenness is tested and, in the eyes of many, shattered. The question is no longer simply about territory, security, or national identity. It is a question of moral witness: Can a nation claiming covenantal destiny act with such violence and remain a vessel of divine purpose?

For those grounded in biblical theology, the contradiction is stark. In the Hebrew Scriptures, the election of Israel was never intended as a blank check for power. On the contrary, it was a call to *radical ethical responsibility*. The prophets—Isaiah, Jeremiah, Amos, Micah—consistently warned that chosenness without justice leads not to divine favor but to divine judgment. "I desire mercy, not sacrifice," says the Lord (Hosea 6:6). "Woe to those who turn justice to wormwood" (Amos 5:7). The prophetic tradition spoke with moral clarity, holding rulers accountable for the suffering of the poor and the shedding of innocent blood.

Yet modern Israel, in the context of Gaza, has increasingly acted not as a prophetic nation but as a militarized state asserting power through technological dominance. Massive bombardments, collective punishment, and civilian casualties—especially of children—have turned a people once defined by their survival into agents of another people's suffering. Whether or not such actions are framed as "self-defense," their consequences call into question the moral

coherence of a covenantal claim divorced from the Christ who fulfilled the covenant.

The contradiction is all the more tragic because it is not happening in a spiritual vacuum. Israel was founded in 1948 as a secular state, but one infused with biblical symbolism. The language of the prophets was evoked during its founding; the Star of David flies on its flag. But in practice, the ethos of prophetic self-critique has given way to nationalistic entitlement. The covenant has become cultural, not redemptive. And as a result, the nation acts often as a political actor, not as a light to the nations.

From a Christian theological standpoint, this is not surprising. Once Christ fulfilled the Law and the prophets, the redemptive content of the Old Covenant passed entirely into Him. Without Christ, Israel cannot be a moral beacon—not because Jews lack virtue, but because the covenant that once set them apart has been rendered obsolete by the new covenant in Christ's blood. The spiritual center of God's redemptive work now lies in the Body of Christ—the Church—not in the geopolitical boundaries of modern Israel.

This is not to deny the Jewish people their right to security, nor to overlook the complex provocations involved in regional conflict. But it is to say that chosenness without Christ no longer sanctifies national actions. In fact, when chosenness is invoked to justify violence, it becomes a perversion of its original purpose. It is no longer a sign of divine election; it becomes a sign of covenantal rupture.

What we witness in Gaza is not simply political failure—it is the collapse of moral witness by a nation that once bore God's name. And in this collapse, we hear the echo of Jesus' lament over Jerusalem: "Would that you… had known the things that make for peace! But now they are hidden from your eyes" (Luke 19:42).

Gaza is not just a tragedy for Palestinians—it is a tragedy for the witness of Israel itself. For without Christ, the symbols of chosenness become tools of destruction, and the vocation to bless all nations turns into a mechanism of moral disintegration.

VII. The Present War and the Pattern of Judgment

The escalating violence in the Middle East—particularly the war involving Israel and Gaza—follows a haunting biblical pattern: when the Spirit of God departs, human will replaces divine guidance, and judgment soon follows. Though clothed in the modern language of statehood, defense, and geopolitics, the underlying reality is spiritual. The present war is not merely a political crisis—it is a repetition of an ancient tragedy. It is the pattern of judgment replaying itself in real time.

This pattern is not unfamiliar. In 70 AD, Jerusalem fell under Roman siege, the Temple was destroyed, and the Jewish people were scattered. That catastrophe, which ended the Second Temple period, is described not only in historical terms but also as divine judgment for the rejection of the Messiah. Jesus Himself foresaw it with grief: "Not one stone will be left upon another… because you did not recognize the time of your visitation" (Luke 19:44). The Temple—the very heart of Jewish covenantal life—was torn down, and with it, the sacrificial system that pointed to Christ.

Today, the echoes of that destruction are unmistakable. While there is no longer a Temple to fall, the *moral center* of the nation appears in collapse. A state that once survived against overwhelming odds now exercises overwhelming force against an impoverished enclave. The narrative has flipped. The victim has become the occupier. The oppressed have become the powerful—but not the righteous. Instead of embodying justice and humility, modern Israel increasingly mirrors the very kingdoms the prophets condemned.

Theologically, this reversal is not merely unfortunate—it is revelatory. It demonstrates what happens when a people attempt to retain covenantal privilege while rejecting the covenant's fulfillment in Christ. As Paul wrote, "they have a zeal for God, but not according to knowledge" (Romans 10:2). Zeal without Christ becomes blindness. Power without the Spirit becomes moral corruption. Hardened hearts—so often lamented in the Scriptures—are no longer limited to Pharaohs or pagans. They can be found in the hearts of the once-chosen, when they choose to remain apart from the Messiah.

Modern political support for Israel—particularly from the United States—often appeals to biblical prophecy and the notion of divine election. Yet this support rarely reckons with the fact that the covenant was completed and transformed in Christ. The land, the Temple, the nation—these were all *types*, not ends. They served their purpose only until the arrival of the one true King. To restore the symbols without the substance is to walk backward into judgment.

The Gaza war, in this light, is not a fulfillment of the covenant—it is a *sign of its exhaustion*. It reveals the emptiness of chosenness without Christ, the futility of ritual without redemption, and the violence that arises when divine vocation is retained as a claim but abandoned as a calling. It is the spiritual vacuum described in the parable of the unclean spirit returning to a house swept but empty (Matthew 12:43–45): "the last state of that person is worse than the first."

The judgment is not only external. It manifests as internal blindness, a state of moral confusion in which atrocities are justified in the name of self-defense, and indifference to the suffering of others is sanctified by selective memory. Without the Holy Spirit, a state may prosper in arms and alliances, but it cannot discern truth. It will mistake vengeance for justice, and survival for righteousness.

In this way, the present war is not an aberration—it is a *repetition*. It is 70 AD in a new form. And until the heart turns toward Christ, the true Prince of Peace, this cycle will not end. For no walls, weapons, or political treaties can replace the presence of God. When He departs, judgment always follows.

VIII. There Is No Covenant Without Christ

At the heart of the Christian proclamation is a claim that leaves no room for ambiguity or compromise: salvation comes through Christ alone. This claim is not a late innovation of the Church or a misinterpretation of Jesus' life. It is foundational to the gospel and repeated across the New Testament with unwavering clarity. In *John 14:6*, Jesus declares: "I am the way, and the truth, and the life. No one comes to the Father except through me." In *Romans 1:16*, Paul affirms that the gospel "is the power of God for salvation to everyone who

believes, to the Jew first and also to the Greek." And in *Acts 4:12*, Peter speaks to the Jewish authorities and states: "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

These are not verses that suggest Christ is one path among many. They assert a theological exclusivity. The new covenant in Christ does not coexist with the old—it replaces it. The Law and the Prophets pointed forward to Him. The sacrifices, the Temple, the festivals—all served as types and shadows of the reality found in Jesus. When the reality comes, the shadow ceases to have meaning.

This truth carries an unavoidable implication: Judaism without Christ is not a partial or incomplete truth—it is active disobedience. It is the refusal to receive what God has clearly provided. To continue in a religious structure that rejects the cornerstone is not to honor the covenant—it is to deny its fulfillment. The Apostle John states it bluntly: "Whoever denies the Son does not have the Father. The one who confesses the Son has the Father also" (*1 John 2:23*). There is no theological path back to God that detours around Christ.

Modern sentiment often recoils from this conclusion. Influenced by pluralism, interfaith dialogue, and the traumas of Jewish-Christian history, many theologians and church leaders have sought to soften the message. Terms like "dual-covenant theology" have emerged, suggesting that God's promises to Israel remain intact alongside the gospel, and that Jews can continue in their tradition without needing to believe in Jesus. But such attempts, though perhaps well-meaning, betray the very heart of the gospel.

Christ did not die merely to supplement existing paths to God. He died to fulfill them and supersede them. His blood is the blood of the new covenant. To ignore this is not gracious—it is to empty the cross of its power. It is to imply that Calvary was unnecessary and that Christ's command to "make disciples of all nations" was misguided when applied to the Jews. But the apostles knew otherwise. They preached to Jews first. They were themselves Jews who had come to see that without Christ, even their own law could not save them.

The necessity, then, is conversion, not coexistence. This does not mean coercion or contempt. It means clarity. The Church must love the Jewish people as Christ did—enough to weep over their rejection, enough to preach the gospel to them first. But that love must also be anchored in truth: *Without Christ, there is no covenant. Without Christ, there is no salvation.*

This claim will always be offensive to the world, and particularly to religious pride. It was offensive in the first century, and it remains so today. But it is the offense of the cross—the only offense that can ultimately heal. For the grace of God does not bypass rebellion; it conquers it through mercy and calls all people—Jew and Gentile alike—to repentance and faith.

In a time when the word "chosen" is invoked to justify violence, identity, or cultural permanence, the Church must remember: Only those who are in Christ are heirs of the promise. As Paul wrote in Galatians 3:29, "If you are Christ's, then you are Abraham's offspring, heirs according to promise." This is the new covenant. It is the only covenant. And it is eternal.

IX. Final Chapter: Trump, War, and the Confusion of Chosenness

In examining the spiritual condition of modern Israel and its alliance with the West, no analysis is complete without considering the role of influential political figures who claim to act on religious conviction. Among them, Donald Trump stands out—not merely as a political force but as a reflection of the confusion that arises when national identity intertwines with spiritual illusion.

1. Trump's Incoherent Posture as Theological Confusion

Since the 2025 conflict intensified, Trump's public statements have been erratic—one moment advocating de-escalation, the next threatening military intervention. Analysts have emphasized his erratic shifts, noting that he *"rarely engages in coherent strategic discourse."* Though this behavior is political, it grows out of a deeper misunderstanding: an inability to discern between Israel as a democratic ally and Israel as a covenantal community called to Christ. Trump's confusion is

symptomatic. He calls for Christian loyalty while sidestepping the theological substance behind that loyalty—namely, the Gospel.

2. Political Instability Reflecting Spiritual Instability

In Trump's speech, we see a political actor seeking stability through power, not through spiritual truth. Likewise, when a nation leans on its perceived divine chosenness without transformation in Christ, it becomes trapped between divine ambition and moral bankruptcy. Political instability—vacillation between war and peace—is often a reflection of spiritual instability, where identity is asserted but conversion is avoided.

3. Jungian Projection, National Pride, and Apocalyptic Blindness

Here we encounter the Jungian dynamic we've explored: projection of the national shadow onto an enemy, coupled with a messianic pride that imagines conquest as destiny. Trump's rhetoric often turns Israel into a weapon against perceived chaos, projecting Western fears onto the Middle East. This projection blinds: it feeds a narrative of Christian Zionism that conflates political goals with divine endorsement. Such conflation is a form of spiritual blindness—an apocalyptic fantasy that justifies brutality in the name of faith.

4. The Call to Christ–Centered Clarity on the Brink of War

Yet amid this confusion, the Church stands—or should stand—as a voice of correction. The call is not to neutrality but to Christ-centered clarity: truths rooted in the Sermon on the Mount, in the cross. This clarity refuses both militarism and capitulation, insisting that power over nations is not God's highest will. It insists that national identity must be grounded in confession of Christ, not in ethnic, political, or prophetic pride.

5. Power Without Christ Leads to Destruction; Only Repentance Leads to Peace

History is replete with examples where unrestrained state power, divorced from spiritual conscience, wreaked havoc. Once pride enters the temple, judgment follows. Trump's confusion is our warning: that political actors who adopt religious symbols without true spiritual conversion pave the way for catastrophe. The

salvation of nations, like souls, lies not in treaties or tanks, but in repentance, worship, and the humility of the cross.

This final chapter completes our analysis: we began with chosenness as burden, traced its theological collapse without Christ, saw its manifestation in Gaza's destruction and now confront its political expression in Trump's ambivalence. The conclusion is emphatic: There is no covenant without Christ. There is no moral witness without the Spirit. In a fractured world, only repentance leads to peace.

X. Conclusion

The concept of chosenness, when severed from the cross of Christ, ceases to be a blessing and becomes a burden—a weight too great to bear and a judgment too severe to escape. The narrative of redemptive history, as revealed in Scripture, culminates not in national pride or ethnic lineage but in the self-giving sacrifice of the Messiah, Jesus Christ. Every type and shadow of the Old Covenant—its priesthood, sacrifices, festivals, and even its land—finds fulfillment and closure in Him.

To insist upon chosenness apart from Christ is to cling to a covenant that no longer saves. It is to occupy the shell of a divine vocation while resisting the One for whom that vocation was intended. This is the tragic legacy of post-Christic Judaism: a continuation of forms without the life-giving substance, a zeal for God without knowledge of His Son. The Law, once a tutor pointing to the Messiah, becomes a closed door when the Messiah is rejected.

And yet, Scripture affirms: the Jewish people remain beloved *for the sake of the fathers* (Romans 11:28). They are not hated by God, but they are not saved by the mere fact of their lineage. Their historical role is unique, and their spiritual significance endures, but the terms of redemption are no longer in dispute. There is only one name under heaven by which we must be saved (Acts 4:12), and that name is Jesus Christ.

The call to repentance is not only for Israel—it is for the Church, which has too often replaced the gospel with sentimentality, and for the nations, which walk blindly into war and judgment. The world stands on the edge of catastrophe, not because God is absent, but because His voice is ignored. Israel, Gaza, America, Europe—all are accountable. All are offered the same invitation: turn to the One who died and rose again. Turn to Christ.

The path forward is not in more war, nor in more arguments over ancient entitlements. It is not in statecraft or diplomacy or prophetic interpretations of headlines. It is in the humble, universal truth proclaimed by Christ Himself: “I am the way, the truth, and the life.” This is not a metaphor. It is not one voice among many. It is the final word of God.

There is only one covenant left standing—the covenant in the blood of Jesus Christ. All who come under it—Jew or Gentile, Israeli or Palestinian, king or servant—become part of the true people of God. Outside of it, there is no peace, no righteousness, and no salvation.

It is to this covenant that the Church must call the world. Boldly, humbly, and urgently.

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